THE LATTER-DAY SAINTS'

MILLENNIAL STAR.

[ESTABLISHED 1840.]

"Howbeit when he, the Spirit of truth, is come, he will guide you into all truth: for he shall not speak of himself: but whatsoever he shall hear, that shall he speak: and he will shew you things to come" (JOHN 16: 13).

No. 5, Vol. LXXV. Thursday, January 30, 1913. Price One Penny.

THE TRUTH—WHO HAS IT?

MANY prophets, martyrs and preachers have trod the many paths which lead to the ultimate. The many religions extant have each secured a "right of way" to heaven. But there was once a man, who was both the humblest and the greatest man on earth, who proclaimed unto all and sundry His message in these words—viz., "I am the way, the truth and the life: no man cometh unto the Father, but by me." Thus from the mouth of the Master we have it that He is the Truth—He is a perfect embodiment of truth—He utters no falsity or error. Now there may be many phases of a truth, but if it be "very truth," those phases will not conflict with each other. By a short survey of some of the doctrines of the different sects professing the Christian faith, we will endeavor to find which of them, if any, has the truth.

The Church of Rome, with its "never-changing creed," stands as a mighty monument of the fantastic ceremonial of an æsthetic priesthood. In this church, ritual is paramount; and this church is truly a power in the earth. Has it the truth? The doctrine of transubstantiation—is it very truth? Does the true body of the Christ really and truly materialize from the bread blessed by the officiating priest at the altar? Is Christ again sacrificed for our sins? Does the Son of Man again suffer the agonies of bearing the weight of the world's sin? Hearken unto what the scriptures saith: "Christ also hath *once* suffered for sins, the just for the unjust, that He might bring us to God" (I. Peter 3: 18). Did not Jesus take up his body and ascend into heaven—the body of crucified flesh—bearing the impress of spear and nails? Did He

not invite the doubting Thomas to "Reach hither thy finger, and behold my hands; and reach hither thy hand, and thrust it into my side: and be not faithless, but believing" (John 20: 27). Again, is it possible to obtain absolution from the sins of the flesh by the power of man? Is it not written, "There is but one mediator between God and man, the man Christ Jesus"?

The "Church of England by Parliament established" is a power in the land. Has it the truth? This church is an offspring of the Church of Rome, but refuses to claim relationship with the mother church. What does it teach? Let us investigate a little, and we will find that it bears unmistakable traits of its mother's character. Its teachings concerning the character and personality of God are interesting. They are expressed partly in these words, viz., "We believe in a God without body, parts or passions." Let us see if its teachings, as far as we have gone, are in accordance with holy writ. To read concerning the character and personality of a God who possesses neither body, parts nor passions should prove very entertaining reading indeed. "Character" and "personality" seem to be very much akin to our common humanity. We all possess these in a greater or lesser degree. But we have bodies which bear the impress of our "character," and contain our "personality." It is plain from face facts that this Church believes in a "personal God." I know enough of its doctrines to be able to quote its confession of faith in "an ever-present personal Savior."

If God our Father is without "parts," then He can have neither form nor shape. It is written that "God created man in his own image, in the image of God created he him." Now there can be no "image" without parts. "Can we make an image of the wind?" That God possesses parts the scriptures do testify. He once stood before Moses in the cleft of a rock, for He said, "Thou canst not see my face; for there shall no man see me, and live;" but "thou shalt see my back parts" (Exodus 33: 20, 23). Here God plainly speaks of possessing "parts." It is written of Jesus that He was in the express image of His Father's person (Heb. 1: 3). That God does possess "passions" may be plainly seen by reading the Ten Commandments. He therein says, "I the Lord thy God am a jealous God." Is not jealousy a passion? Again, can a God without "parts" write upon stone? "The tables were the work of God, and the writing was the writing of God, graven upon the tables" (Ex. 32: 16). "God is love" is a scriptural text which adorns the whole world. If "God is love," then He is the supreme passion itself. He is love, and He loves us with a passionate love.

John Wesley, that saintly cleric of the "Church of England by Parliament established," saw the masses, as it were, "dying in their sins." And the church of which he was an active agent reared its regal head above it all. Why should it not? Was not the king the head of the Church? So this man Wesley went forth to preach "as a dying man to dying men." He painted the glories of heaven

with all the alluring colors of the rainbow, but for the agonies of hell he used only black and vermilion. The psychological "Now" was the day of salvation, and procrastination filled the deeps of hell. Hell's eternal, unnameable torments was the punishment for the sins of the flesh. He truly did much good, this saintly man. Many there are to-day who profess to follow in his steps. But why is his doctrine being revised? Hell is not as hot as it was. Yet Wesley preached it white hot. Was it true? Is it true? For truth is truth for all time.

Is there no chance of redemption beyond the tomb? "As a tree falleth, does it so lie," for all the endless ages of eternity? Does it not assimilate and help promote growth and production? Is there no end to God's punishment for sin? Are these not questions which touch very nearly the heart of humanity? If God's punishment is endless, then our God is a merciless God. Let us investigate. It is written concerning Jesus Christ, our Savior, that "Being put to death in the flesh, but quickened by the Spirit: by which also he went and preached unto the spirits in prison; which sometime were disobedient, when once the long-suffering of God waited in the days of Noah, while the ark was a preparing" (1. Peter 3: 18-20). Did Jesus go to the place of the departed spirits to torment them by telling them of the glories they had everlastingly lost. I think not. He went and preached repentance, without a doubt, and salvation—as an ultimate end—after they had "paid the uttermost farthing." It was part of the mission of Jesus "to open the blind eyes, to bring out the prisoners from the prison, and them that sit in darkness, out of the prison house."

It is customary for the ministers of many sects to administer the ordinance of baptism to new-born infants. They baptize these children into their church by sprinkling, as soon as possible after birth, for it is the belief of some that if a child dies before baptism, it is eternally damned. It has been known for a clergyman to be unfrocked for performing the burial service over a dead child that had not lived long enough to be baptized by sprinkling—or, to use a current term, christened. Many different views are entertained respecting the ordinance of baptism. Some differ as to the mode of performance, others as to the efficacy of the ordinance. The declaration of St. Paul, wherein he declares that there is but "One Lord, one faith, one baptism" (Eph. 4: 5), falls on heedless ears. The modern mode of baptism is in harmony with the age, for there is a demand for an easy religion—one without any inconvenience whatever attached to it. But let us see what the scriptures say concerning this "one baptism" spoken of by St. Paul.

Baptism in the New Testament is compared to a burial. St. Paul, in the sixth chapter of Romans, says: "Know ye not, that so many of us as were baptized into Jesus Christ were baptized into his death? Therefore we are buried with him by baptism." Matthew 3: 16 reads: "And Jesus, when He was baptized, went up

straightway out of the water." St. Mark, speaking of John the Baptist, says: "And there went out unto him all the land of Judea, and they of Jerusalem, and were all baptized of him in the river of Jordan" (1:5). Hence we see that the Bible mode of baptism is by immersion.

But is baptism a mere religious ceremony, without object or meaning? Again we go to the Bible for our answer—the believer's handbook. In Luke, the third chapter, it is written of John the Baptist, "And he came into all the country about Jordan, preaching the baptism of repentance for the remission of sins." Peter, on the day of Pentecost, "being filled with the Holy Ghost," said unto the people—"Repent, and be baptized every one of you in the name of Jesus Christ for the remission of sins, and ye shall receive the gift of the Holy Ghost." The "baptism by water," declared by Jesus to Nicodemus to be necessary unto salvation, is now declared by many to be a dead issue. "It is not necessary," they declare. All that is needed is to "Believe on the Lord Jesus Christ and thou shalt be saved," quoting St. Paul's answer to the Philippian jailor; but they forget to note that Paul baptized him and his household the self-same hour (Acts 16:33).

Many there are who hold that the baptism of infants is necessary, and that it is needful to baptize a grown-up person who repents and believes. Is not a new-born babe without a knowledge of sin and incapable of sinning? A new-born babe is pure. Were they not welcomed by Jesus, with these wonderful words: "Suffer little children to come unto me, for of such is the kingdom of Heaven"? A new-born babe is a more certain candidate for the glories of heaven than the minister who would perform the ordinance of baptism over its innocent head.

Space will not allow me to investigate the tenets of other sects, or fully into the beliefs of any. Now, to answer the question which heads this paper—viz., "The Truth—Who has it?" The Church of Jesus Christ has the truth. But there is only one Church of Christ, only "One faith," and that faith is possessed by "The Church of Jesus Christ of Latter-day Saints." This Church possesses the revealed truth of all the ages. And to the prophets of God is being given more truth as time ripens. Christ has restored His gospel to the earth by the advent of an angel, as prophesied by John the Revelator in Rev. 14:6-7, with all the gifts and blessings of the Church of Jesus Christ of Former-day Saints.

The Latter-day Saints specialize in no one doctrine. They believe and preach all that is taught in the good old book, the Holy Bible. This Church was instituted by revelation from God. It was established and is sustained by Him, and is guided by His Spirit. Its elders go forth unto the world, unlearned in its lore, as did the apostles of old, the divinely-chosen heads of the Church of Christ. They bear unto the people the message of truth and peace. Hated of men, they go forth, inasmuch as *veritas odium*

paril—truth begets hatred. All other Christian sects will, in some degree, affiliate one with another, but not with the "Mormon." The true church is, as its Master was, "despised and rejected of men."

We declare, in all soberness and truth, that God, the Father of all, has again spoken from the heavens and will yet speak again and again in these last days. Joseph Smith, the much-maligned founder of the sect that is "everywhere spoken against," was a prophet of God, and so were and are those who have stood at the head of this Church since its inception. This Church was founded by revelation from God, and built upon the foundation of apostles, prophets, pastors, teachers and evangelists—Jesus Christ being the the chief corner stone.

The first principles of the gospel of Christ are: First, Faith in God, the Eternal Father, and in His Son Jesus Christ. Second—Repentance. Third—Baptism by immersion, for the remission of sins. Fourth—The laying on of hands for the gift of the Holy Ghost. These are the first steps in the gospel ladder.

Reader, seek to know more of this restored gospel, vouchsafed to earth by the Lord of all—the gospel of the Redeemer—for it is "the power of God unto salvation" unto all who believe and obey the same.

Salt Lake City. AUBREY PARKER.

THE BALKAN WAR.

ON the deserts of Arabia, over twelve hundred years ago, there lived a camel driver—less ignorant, simple-minded, and superstitious than his fellows, but doubtless wholly unaware of the tremendous influence he was to exert on the subsequent history of man. Much meditation in the desert stillness gave him a decided religious turn of mind, and this, combined with an acquaintance with Jewish and Christian doctrines, impressed upon him the artificiality and shallowness of existing ecclesiastical institutions. So thoroughly was he imbued with this idea that he believed himself in possession of prophetic powers and began teaching his acquaintances. The name of this camel driver was Mohammed, and he announced this creed—"There is no God but God, and Mohammed is His prophet."

From such a beginning has risen El Islam, the Mohammedan religion. The followers of the desert prophet soon became known for their intense fanaticism and the jihad, or Holy War, was employed as the favorite method of proselyting. To a besieged city they delivered the ultimatum "Accept the Koran or the Scimitar." The new religion, aided by the masterly military tactics of Mohammed and his successors, spread with unbelievable rapidity. The peninsula of Arabia was soon overrun, and from there the cohorts of the Crescent flowed triumphantly into Palestine, Asia Minor, and

Africa. The conquest of Christian lands continued during the following centuries until southeastern Europe had been annexed and Spain subdued by the Moors. Even when the advance of Moslem arms was checked, the work of conversion went on, until to-day El Islam outnumbers many of the great world religions.

Since the first advance of the new cult out of Arabia, there has existed a continuous conflict between the Crescent and the Cross. For centuries the Christians could not withstand the on-sweeping rush of the Moslems. But finally, in 1683, John Sobieski, a Polish prince, in aiding besieged Vienna, put the first effectual check upon the infidels. Subsequent history is a mere recital of the effort to drive the Mohammedans out of Europe, and the present war is a mere continuation of this policy.

This is borne out by a brief survey of the preceding conflicts. First the Moors were expelled from Spain, during the reign of Ferdinand and Isabella. During medieval times Hungary also succeeded in freeing herself, and somewhat later Roumania. The same thing is true of the Balkan countries. In 1878, Bulgaria finally was successful in severing herself from Ottoman rule, although a Turkish autonomy over that country still existed, and it was not until 1908 that the Bulgars proclaimed their absolute independence. The various titles of Ferdinand, the reigning monarch, show this. Coming from the German ducal house of Saxe-Coburg-Gotha, he has been called successively Prince, King and now Tsar. In 1804, the Serbs waged their first effective war for freedom, and from 1830 to 1879 they were under a Turkish autonomy. Since that time Servia has been an independent kingdom. Montenegro has maintained a free position since the fourteenth century, and Greece since 1830.

The modern tendency of Christian nations is not only to free themselves from Ottoman rule, but to annex Ottoman territory as well. England's seizure of Egypt, Russia's encroachment upon Turkey from the north, France's occupation of Tripoli, and Italy's acquisition of Morocco, prove this. The same cause lies behind the present war. The avarice of the Bulgars to possess all or part of that strip of land lying between their borders and Constantinople—called European Turkey—made them seek any pretext to begin hostilities. That pretext came in the reputed persecutions of Christians by Turks in Dalmatia and Albania, and upon this the Balkan allies made a religious appeal to their people. Other interests were also involved, notably those of the European powers, because of their extensive commercial, territorial and political ambitions in the near East. But fundamentally, it is the old conflict between the Cross and the Crescent.

Of an acquaintance with the belligerent nations through a personal visit, but little can be said here, and that only of the Balkan states. Bulgaria is by far the most important of the three and the real leader in the alliance. This country has a population

of 4,085,000, of whom twenty-three per cent are literate. Agriculture is the principal vocation, but only primitive methods are used. Although of Slavic origin, the Bulgars are noted for their thriftiness, industry and thoroughness—three striking characteristics of the Teutons. In Servia are 2,750,000 people, of whom only seventeen-and-a-half per cent are literate. The Serbs are more nearly Slavs than their Bulgarian cousins. Their nature is poetic, emotional and unstable, and their history shows a marked lack of progress. In many parts of the country the zadruga system is still to be found. This is a communistic plan whose government is vested in a village father and village mother. Farming methods are of the most ancient type. Montenegro is a little kingdom of 230,000, bordering on Servia. Only thirteen per cent. of the Montenegrins can read or write. The people as a whole live in the mountains, and are not far removed from the savage stage. A desire for warfare is their most pronounced characteristic.

Preceded by a movement of centuries the present war is only a step in driving Mohammedan sovereignty out of Europe. If their desire is not accomplished now, doubtless other conflicts will be incited, until finally the Turk will be compelled to remain in Asia. The Balkan states, as the seat of this and possible future wars, and as the power of European politics, can well be called the gunpowder keg of Europe.—HAMILTON GARDNER in *Improvement Era*.

JOY AND SORROW.

In a garden a rose bush grew.
And when the summer came
It brought forth flowers of lovely hue,
And so it gained a name.

A little girl was playing near,
And saw the bloom so fair;
"I'll take some to my mother dear,
And pin them in her hair."

She plucks a rose this dewy morn,
She looks—her bosom heaves:
She sees the blood—she's found the thorn
Concealed beneath the leaves.

And so are closely linked on earth
The gladness and the pain:
Accept them both, for they give birth
To what will bring us gain.

The joy gives to our hearts a glow
Of heavenly melody;
The sorrow makes our souls o'erflow
With loving sympathy.

And we are filled with gratitude
To God—who knows what's best;
"Thy will be done" our attitude—
Herein lies perfect rest.

Bradford. MARY E. SANDERS.

THE LATTER-DAY SAINTS' MILLENNIAL STAR.

THURSDAY, JANUARY 30, 1913.

EDITORIAL.

EVERYWHERE SPOKEN AGAINST.

STRANGE as it may appear, yet it is a well-attested fact that recent persecutions of the Latter-day Saints, or "Mormons," as they are sometimes called, in Great Britain, have had the silent approval of a great majority of the ministers of the gospel—men who are designated as followers of the meek and lowly Jesus. Generally, this has been shown by their failure to lift up their voices in defense of the oppressed—in some few cases it was evinced by their active and violent opposition. In order to arouse a spirit of hatred and vengeance against this Christian sect, our opponents have not hesitated to resort to falsehood and calumny. Newspaper stories and common rumor have been employed. Most unreasonable and improbable charges have been launched against the "Mormon" missionaries. Word has gone out that the prime object of their presence in England is to convert young women to the "Mormon" faith and afterwards take them to Utah for immoral purposes and polygamous wives. A highly sensational article appeared in one of the papers charging that the wife of a Londoner had been stolen by a "Mormon" elder. Father Bernard Vaughan on one occasion, in his unholy zeal, advocated the most startling and cruel expedient "of taking the 'Mormon' missionaries by the scruff of the neck, running them across the country and dumping them into the sea."

It is a notable fact that, notwithstanding the many acrimonious and bitter stories brought against the Latter-day Saint elders—stories which have been made to appear most probable and accurate—not a single case has been proven against them. The stolen wife fiction collapsed under its own ponderous weight, and other specific published cases, charging the missionaries with using an influence to induce young girls to go to America, have fallen through for lack of evidence. But it should be borne in mind that as a result of these vicious statements and the open, active support of some who are regarded as teachers and exemplars, persecution and mobocracy have been visited upon the "Mormon" elders and Latter-day Saints in England, as witness the tarring and feathering of an elder at Nuneaton during the past year, and the unparalleled scenes of violence and disorder at Sunderland, where

thousands gathered in the streets at different times and assaulted the missionaries. One elder was struck under the eye with a brick; unslacked lime was thrown into the face of another, causing temporary blindness, with a narrow escape from strangulation, while another was struck on the head with a potato studded with small pieces of sharp glass, which made a deep wound in his scalp, causing the blood to flow down profusely through his hair, down over his face and on to his clothes. He presented the appearance of a man who had been wounded unto death. The recent mobbings at Bristol and Ipswich, like the others, were of an extremely violent character.

The responsibility for such unlawful proceedings will some day be fixed upon the guilty parties. Who are they? The mob, it is true, was responsible, but the deeper guilt is upon him, or them, who "love and make a lie," and circulate it verbally, or by publication, to the serious injury of an innocent people.

The attitude and conduct of the anti-"Mormon" agitators, whether they be ministers (?) of the gospel or laymen, are antagonistic to the spirit and doctrines of the meek and lowly Nazarene, who, actuated by a feeling of mercy and love, went about doing good. He comforted those who were in distress, healed the sick, poured in balm upon the broken heart, reproved the sinner, and preached the gospel to the poor.

His works, His divine teachings ever proclaimed the sublime doctrine of peace on earth, good will to men. Neither He nor His apostles and followers ever entered into a crusade of violence against any sect or church for its religious belief, or for any other cause. They were persecuted, but did not persecute: they were reviled, but did not revile again; they were mobbed, but did not engage in mobbings. For cursings they gave blessings; for falsehood, calumny and misrepresentation, they told the simple yet divine truth of God. For the testimony they bore, for the good works they wrought, they suffered death in a variety of violent and cruel forms.

Jesus was crucified, and tradition says that Matthew was slain with a sword; that Mark expired at Alexandria after having been cruelly dragged through the streets; that Luke was hung upon an olive tree in Greece; that John was put into a cauldron of boiling oil, but escaped death in a miraculous manner, and was afterwards banished to Patmos: that Peter was crucified at Rome with his head downward; that James the Greater was beheaded at Jerusalem: that James the Less was thrown from the Temple, and then beaten to death: that Philip was hanged at Hieropolis: that Bartholomew was flayed alive; that Andrew was bound to a cross, whence he preached to his persecutors until he died; that Thomas was run through the body with a lance in the East Indies; that Jude was shot to death with arrows: that Matthias was first stoned to death and then beheaded: that Barnabas, of the Gentiles,

was stoned to death at Salonica; and that Simon Zelotes was crucified in Judea.

Paul the Apostle, an intrepid and valiant servant of God, was converted to the gospel by a miraculous vision, wherein he saw a bright light from heaven and heard the voice of Jesus. The account of his wonderful experiences is generally accepted by the Christian world, but if another Paul should arise in our day and testify that he had had a vision from heaven, he would assuredly be reviled, persecuted and rejected of men. This, however, ought not to be surprising, because Paul himself, although now greatly honored in memory, suffered much persecution and many indignities at the hands of his opponents. Some of his trying experiences, recounted in II. Corinthians 11:24, 25, were as follows: "Of the Jews five times received I forty stripes save one. Thrice was I beaten with rods, once was I stoned, thrice I suffered shipwreck, a night and a day I have been in the deep." And again, in II. Timothy 3:11, "Persecutions, afflictions, which came unto me at Antioch, at Iconium, at Lystra; what persecutions I endured: but out of them all the Lord delivered me." He was finally beheaded at Rome.

The fact of the matter is, Christ and His apostles were unpopular, and the religion they taught was unpopular, and as a result they encountered falsehood, misrepresentation, persecution and death. So it is in our day. Joseph Smith the Prophet, like Paul of old, declared that he had received a vision from heaven, and, like Paul of old, he went forth under a divine call to preach the gospel, but also, like Paul, he was reviled, persecuted and martyred. Many evil charges were hurled against him by his opponents, such as treason, murder, felony, etc.; but it is a well-attested historical truth that of the thirty-nine times he was arraigned in the courts of his country there is not a single instance in which he was convicted.

The unbroken record of the Prophet's acquittals before the courts led to the saying among his enemies that as "the law cannot reach this man: powder and ball must." And they did, for he was foully murdered by a mob, in collusion with the very officers of the State who were pledged, on both a general and specific agreement, to protect him pending a fair and speedy trial. Thomas Ford, then Governor of Illinois, one of the officers of the State, personally pledged to the Prophet, as stated, on this head, says: "If these men (Joseph and Hyrum Smith) had been the incarnation of Satan himself, as was believed by many, their murder was a foul and treacherous action; alike disgraceful to those who perpetrated the crime, to the State, and to the Governor, whose word had been pledged for the protection of the prisoners in jail, and which had been shamefully violated" (Ford's History of Illinois, page 367).

Like the saints of old, so the Latter-day Saints, followers of

Joseph Smith, have been harrassed, vilified and persecuted. Many of them have suffered death for the testimony of the restored gospel, which they have courageously borne to the nations. Paul declared that those who would live a godly life in Christ Jesus shall suffer persecution, and this prediction has had a literal fulfillment in the experience of the Latter-day Saints.

That ministers (?) of the gospel are found in large numbers among our persecutors is a paradox. Those who, it might be supposed, would extend a sympathetic, helping hand, are the first to turn against us. It was so in Joseph Smith's day; it is so now. The reason is obvious. They are actuated by the spirit of jealousy. The Christian churches of the present age are on the decline, while the Church of Jesus Christ of Latter-day Saints gives evidence of extraordinary vitality and power. The following excerpt taken from the *Bath* (England) *Herald* of January 2nd, 1913, confirms in a very emphatic manner, so far as it goes, the view above expressed:

The Congregational and Baptist Churches have issued their statistics for the past year. In each case there is a marked decrease in membership. The returns of the British Congregational Church show that there are 5,025 churches, branch churches and mission stations in Great Britain, providing sitting accommodation for 1,824,281 persons. The church members number 490,722, with 692,676 scholars in the Sunday schools, and 71,530 teachers. There are 3,155 fully accredited ministers, 299 evangelists and lay pastors, and 5,167 lay preachers. Although there is an increase in the number of churches, there is a decrease of 2,221 church members and of 3,178 scholars in the Sunday schools, compared with the returns of 1911. Loss by death in the ministry is not so heavy as in past years. In the case of the Baptists, the figures are as follows: Church sittings, 1,471,708; church members, 416,377; Sunday scholars, 570,906; and local preachers, 5,451. Compared with the previous year there is an increase of 8,621 sittings, with a decrease of 2,231 church members, 4,924 Sunday scholars, and 87 local preachers.

It may be stated by way of contrast, and as showing the steady growth of "Mormonism," that the number of persons added to the Church during the year 1910 were 15,902, and during the year 1911, 14,164, and there is every reason to believe that the returns of 1912, when compiled, will show an increase of fifteen to twenty thousand souls. These figures are more eloquent than high-sounding phrases. They tell an interesting story.

RUDGER CLAWSON.

PRESIDENT CLAWSON IN SHEFFIELD.

ON Sunday, January 26th, 1913, President Rudger Clawson was present at the services at 2:30 and 6:30 p.m. in the Latter-day Saints' Church, Pitsmoor, Sheffield.

At the afternoon meeting the sacrament was administered and the Church authorities were sustained.

President Clawson announced that President Alma L. Riggs had been honorably released to return home, and that it was necessary to appoint a successor. The name of Elder Milton Jacob was presented and he was unanimously sustained as president of the Sheffield conference.

Elder Jacob expressed his sense of the responsibility of a president of conference, and his desire to discharge its duties to the best of his ability.

Elder George Hay said he had been abundantly blessed while on his mission. He testified that the Prophet Joseph Smith was one of the noblest sons of God, and that through him the gospel had been restored to the earth in these latter days.

President Clawson was the next speaker. He took the Holy Bible for a text. He said that it was one of the oldest and by far the most precious book in existence to-day. Shakespeare was an eminent poet and playwright, and his works reflect honor and prestige upon the English nation. The works of Sir Walter Scott are widely read and enjoyed. Charles Dickens wrote with a master hand, and his immortal stories are quite as popular to-day, if not more so, than when they were written many years ago. No one could read Dickens, or Scott, or Shakespeare without being benefitted. Many learned and cultured men have committed their thoughts to paper and sent them forth to enrich the literature of the world. Yet it may be said with absolute truth that there is no single volume, or even all combined, that will in any way compare for beauty, force and power with the Bible—that holy record which contains the word of the Lord to His earthly children. In this age, when there is a tendency among the advocates of "higher criticism" to discredit the scriptures—some even going so far as to say that while the New Testament is worthy of acceptance the Old Testament has no particular value and should be discarded—it is necessary to bring evidence to show the weakness of such an attitude. Paul said, in his second epistle to the Corinthians, thirteenth chapter and first verse, "In the month of two or three witnesses shall every word be established." What witnesses have we, then, to substantiate the truth of the Bible? The answer is, the Book of Mormon and the Doctrine and Covenants of the Church of Jesus Christ of Latter-day Saints. The former is a history of God's dealings with the ancient inhabitants of America, but which nevertheless corroborates the teachings of the Bible to the very letter. There is no conflict of doctrine between these two priceless books. If the fulness of the everlasting gospel is set forth in the one, so it is in the other. The Book of Mormon testifies in unmistakable language that there was just such a character as Jesus, the Christ, because according to this record He manifested Himself after the resurrection to His people in America.

The latter book, or the Doctrine and Covenants, contains the revelations of God given to His prophet of the nineteenth century—even the revelations of Jesus Christ, which testify of His life, ministry, crucifixion and resurrection, and which teach exactly the same doctrines as are found in the Bible. In view of these important witnesses, what becomes of the so-called "higher criticism"? It dissolves, as it were, into "thin air," and the word of God is emphasized and mightily strengthened.

At the evening meeting, after the opening exercises, Elder Edwin Clawson pointed out the blessings that flow from the possession of the Holy Ghost by the true Church. Through it revelations are received from time to time, and the prophecies and teachings of the servants of God in other days are understood.

President Riggs said the Lord had always raised up prophets when He had a people on the earth. The scriptures record the lives and teachings of many of these valiant servants of the Lord. Every blessing possessed by the people of God in former ages may be received by the saints in these days. He invoked the blessings of the Lord upon them and urged all to remain faithful to the truth.

President Clawson began his remarks by saying that he proposed making a statement that many people, if they heard it, would be disposed to resent. Some would be ready to cry out "blasphemy, blasphemy, crucify him, crucify him—he is not fit to live." The statement is this: "Mormonism is the biggest thing in the world to-day." "What," the objector says, "in view of the greatness and glory of the world and the mighty churches of Christendom, do you, and would you claim that 'Mormonism' is the greatest thing in the world?" The answer, he said, is "Yes—absolutely, the greatest;" and he would endeavor to prove it. Referred to the marvelous dream of Nebuchadnezzar, wherein he saw a great and glorious, yet terrible image. The interpretation was given to the king by Daniel, who said the dream was from God, and was intended to show what would transpire in the future history of the world. The head of burnished gold represented the Babylonian kingdom, which then had dominion over all the earth; the breast and arms of silver stood for the Medes and Persians; the belly and thighs represented the Macedonian kingdom, which exerted great power and influence. The legs of iron, the Roman kingdom, which truly possessed the strength of iron in subduing and breaking into pieces other nations. The peculiarity of the illustration is that the legs represented two kingdoms of about equal strength or power. So it was. In the beginning there was but one Roman Empire, but finally it was divided into two kingdoms, with Rome as the capital of one and Constantinople the capital of the other; the feet and toes of iron and miry clay, represented ten kingdoms, which should be partly strong and partly weak. It was even so, as we who live in this day can testify. The said

kingdoms are believed to be Italy, France, Great Britain, Belgium, Holland, Portugal, Persia, Anstria-Hungary, Spain, Gréece. Now, mark you, brethren and sisters, Daniel said, among other things, that "in the days of these kings shall the God of heaven set up a kingdom, which shall never be destroyed: and the kingdom shall never be left to other people, but it shall break in pieces and consume all these kingdoms, and it shall stand forever." That is just what has occnrred. The kingdom spoken of was set up on the 6th of April, 1830, and is known as the Church of Jesus Christ of Latter-day Saints, and inasmuch as it will not be left to other people, and shall stand forever, it is undonbtedly the greatest thing in the world to-day.

During the services Elders B. R. Jordan and L. Parker rendered some musical numbers, which were much enjoyed.

On Saturday, January 25th, 1913, President Clawson met with President A. L. Riggs and the elders of the Sheffield conference in Priesthood meeting, and gave some valnable instructions relative to their work. President Riggs was honorably released from the presidency of the conference, with the commendation and blessing of the brethren for the excellent work accomplished by him. Elder Milton Jacob was nnanimously sustained as president.

On Saturday evening a social was given in honor of President Riggs, it being also in the nature of a treat to the Sunday school children. Solos were rendered in a pleasing way by Miss Annie Chester and Elder B. R. Jordan, and addresses were given by Superintendent Oliver Shaw and Assistant Superintendent Sam Cockayne, of the Sunday school. President Clawson made some appropriate remarks, referring in commendatory terms to the good work accomplished by President Riggs. He also distributed the prizes to the children. Games were played and a very pleasant and profitable evening was spent by all. President Riggs carries with him the love and respect of the elders and saints.

FUNERAL OF MRS. MARY GRAYSHON, OF PUDSEY.

The *Pudsey and Stanningley News*, in its issue of January 3rd, 1913, reports the funeral of Sister Mary Grayshon as follows:

It is well known that practically all sections of religious belief are represented at Pudsey, but it will surprise many of the natives of that enterprising little municipality to learn that it boasts of a branch of the "Mormon" Church, with no fewer than between sixty and seventy adherents.

No elder of the denomination resides in the town, but the branch is under the charge of Elders Rigby and Lund, who lodge together on the Kirkstall side of Bramley.

Their services are held in an upper room in a dwelling-house in Lowtown, which bears on the front the legend, "Latter Day Saints." The method of holding services is somewhat peculiar, two elders being present and

taking part, one belonging to the branch and the other a visitor from some other branch, whose place is taken by the other local elder.

The activity of the Pudsey branch was demonstrated the other day at the funeral of a prominent member, Mrs. Mary Grayshon, who had died suddenly from apoplexy. She had been a member of the Pudsey branch since its formation over twenty years ago, and prior to that she belonged to the Armley branch, to the meetings of which she used to walk every Sunday from Laisterdyke.

She was president of the Relief Society in connection with the Church, and, though her husband was not a member of the "Mormon" body, they used frequently to entertain between the services the elders who officiated at Pudsey.

An impressive service was held at the house of the deceased, at which Elders Rigby, of Bramley, and Pinkney, of Morley, warmly eulogised the life and work of Mrs. Grayshon on behalf of the "Mormon" faith, and Elder Pinkney elaborated the plan of life and salvation as understood in the gospel of "Mormonism," as revealed by the Prophet Joseph Smith "in these latter days."

This gospel their sister had, he said, accepted in its entirety, and she had modelled her life on the gospel of "Mormonism."

Elder Lake, of Leeds, offered prayer, and the cortege then left for Pudsey Cemetery, where, in the mortuary chapel, Elder Noall conducted a service, and President Benson offered prayer.

Elder Ockey, of Bradford, then dedicated the grave for the reception of the body according to the ritual of the "Mormon" Church. There was no singing, by request of the bereaved husband.

FROM THE MISSION FIELD.

Change of Address.—The headquarters of the Nottingham conference have been changed to 30 Robin Hood Chase, Nottingham.

Arrivals.—The following named missionaries for the European mission arrived January 28th, 1913, per s.s. *Grampian*: Edward M. Guymon, Huntington, Utah; James C. Lindsay, Ovid, Idaho; Harold T. Pardoe, East Bountiful, Utah; Andrew Wilson, Raymond M. Jones, Ellis E. Barlow, Frank Joseph Stevens, Jr., Ogden, Utah; William Blake, John Wallace Clegg, Provo; Benjamin O. Clegg, Bench, Idaho; Gerald Cazier, Nephi, Utah; Gilbert Winder Williams, Jacob F. Gates, Andrew Amundsen, Jens P. C. Egelund, Nico Teerlink, Hyrum P. Sorensen, Salt Lake City, Utah; David I. Stoddard, La Grande, Oregon; William Wesley Anderson, Logan, Utah; Maurice M. Marler, Providence, Utah; Lawrence Hansen, Bear River, Utah; Joseph Julius Christiansen, Emery, Utah; Gustave T. Anderson, Taylorville, Canada; Olof A. Olson, Oxford, Idaho; L. Willard Nelson, Mink Creek, Idaho.

Appointments.—The missionaries who arrived for Great Britain, January 28th, 1913, have been appointed to labor in the following

conferences: William Blake, Bristol; Edward M. Guymon, Andrew Wilson, John Wallace Clegg, Birmingham; Harold T. Pardoe, Leeds; Raymond M. Jones, London; James C. Lindsay, Benjamin O. Clegg, Gerald Cazier, Newcastle.

SUNDAY SCHOOL LESSON FOR THEOLOGICAL DEPARTMENT.

CHURCH HISTORY.

LESSON III.—THE BOOK OF MORMON TRANSLATED.

Textbooks: One Hundred Years of Mormonism (Evans), pp. 51-72; A Brief History of the Church, pp. 24-30.

I. DIFFICULTIES IN PRESERVING THE PLATES.
   1. Reasons for Moroni's positive instructions.

II. THE HARRIS-ANTHON CONTROVERSY.
   1. Martin Harris receives transcript of characters and submits same to Professor Anthon.
   2. The Professor's changed attitude when he learns whence the plates came.

III. THE LOST MANUSCRIPT.
   1. Martin Harris asks for manuscript to show relatives.
   2. He receives manuscript and breaks promise.

IV. THE BOOK OF MORMON PUBLISHED.
   1. Precautions for the safety of the manuscript.
   2. Efforts to prevent publication.

V. THE MANNER OF TRANSLATION.
   1. Conditions necessary to translation.
   2. Oliver Cowdery's mistaken ideas as to same.
   3. Divine revelation and human expression.

DIED.

GOODWILL.—At West Hartlepool (Newcastle conference), January 15th, 1913, Hyrum Jesse, the beloved son of Brother and Sister Thomas Goodwill, aged three years and four months; blessed October 17th, 1909, by Elder Ben A. Critchlow.

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EDITED, PRINTED AND PUBLISHED BY RUDGER CLAWSON, 295 EDGE LANE, LIVERPOOL;

FOR SALE IN ALL THE CONFERENCES OF THE CHURCH OF JESUS CHRIST OF LATTER-DAY SAINTS IN GREAT BRITAIN.